Tao lies hid and cannot be named, yet it has the power of transmuting and perfecting all things. —*Tao Te King*

THEOSOPHY

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WISDOM IN ACTION

TO whom was Theosophy brought, and in what does it consist? The answers to these questions do not lie in any one statement, nor in some kind of mechanical average of all that is said, but may be developed by a kind of dialectical synthesis of many passages by the Founders, distributed throughout their writings. The final beneficiaries of Theosophy include the entire human race. The First Object makes that clear. The means of bringing about such universal good is the spread of the truths of the Wisdom Religion. That also is clear. And one learns, from a study of the Movement itself, that there is not only one means through which this is to be accomplished. Yet there are key statements embodying the conception of means which leave little doubt about what was intended. Judge's articles, "Each Member a Center" and "Universal Applications of Doctrine," and his correspondence printed in *Letters That Have Helped Me* are treatises on the spirit of these means. Similarly, throughout her works, H.P.B. makes plain her uncompromising purpose, her insistence upon the full reforming and regenerating impact of what she came to teach. In almost the very beginning, for example, at the close of the Preface to the second volume of *Isis Unveiled,* she wrote:

> The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after the truth have the courage of their opinions.

Then, in *The Key to Theosophy,* asked about the importance of the "metaphysics and mysticism" of Theosophical teaching, the author replied:

> To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity of the Eastern, if not esoteric doctrines, that he can realize their truth.

Yet when the inquirer complains of his trouble in understanding the "abstruse and difficult" doctrines of Theosophy, H.P.B. answers:

> You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation. Look to the millions of poor and uneducated Buddhists and Hindoos, to whom Karma and reincarnation are solid realities, simply because their minds have never been cramped and distorted by being forced into an unnatural groove. . . . And we, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery.

Years later, with not only the recorded Message available in its entirety, but also the perspective of long experience in working to promulgate its teachings, Robert Crosbie wrote:

> In our age, it is well to consider what the Great Ones have done and do. Age after age, year after year. They conserve the knowledge *and wait,* doing what They can, and how they can in accord with cyclic law. Knowing this and doing thus, there can be no room for doubt and discouragement. "Theosophy is for those who want it, and for none others." We are holding, waiting and working for those few earnest souls who will grasp

the plan and further the work, "for the harvest is ready and the laborers are few." Those who were entitled to the first invitation to the feast have had it, and now with many of these—sad to say—their ears are so dulled and their attention so diverted that no number of repetitions will reach them. Yet it must be held out *continually for all.* . . . "Meanwhile the world of real Occultists smiles silently and goes on with its laborious process of sifting out the *living germs* from the masses of men. For *occultists must be found and fostered and prepared for coming ages when power will be needed and pretensions go for naught.*" . . .

The Karma of many is such as to leave no mental or physical doors open directly, yet even they may be reached indirectly through the efforts of others in affinity with them, who may take hold and find the way. What we should do is rather convey the information that the opportunity to understand and apply Theosophy comes under Karma to the very few, not because it is withheld from anyone, but because their prevailing tendencies are not of a nature to leave the mind open to the consideration of new truths, or to enable them to take advantage of the ways and means afforded. Especially is this true in this age when so much of the ancient Wisdom is once more available to all who *will.* All get this chance, some more favorably than others.

In another place, Mr. Crosbie quotes from Mr. Judge's article, "The Future and the Theosophical Society":

There must be adherence to the program of Masters. That can *only be ascertained by consulting her* and the letters given out by her as from Those to whom she refers. There is not much doubt about that program. . . . "This is the moment to guide the recurrent impulse which must soon come and which will push the age toward extreme atheism or drag it back to extreme sacerdotalism, *if it is not led to the primitive, soul-satisfying* philosophy of the Aryans." . . . We must follow this program *and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted.* . . . By our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world. . . . Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program, and refuse to give up common sense in Theosophy.

There is much illumination of the work and objectives of the Theosophical Movement in the writings of William Q. Judge. In his article, "Iconoclasm Toward Illusions," he supported H.P.B. in her opposition to theological Christianity, calling the vast institutional resources of this religion "a potent means of keeping the mind of

man in an iron chain." Pointing out that the record of recent centuries gives no evidence that this religion supports "morality," and that the argument of the pain caused to believers by exposing its false claims no longer has weight, he wrote:

> Were we dealing with children or a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal. . . . That "great orphan Humanity," now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

This call to recognition of the awakening mind of the times is often repeated by Mr. Judge. In *The Ocean of Theosophy* he urges that "the old days of dogmatism are gone and the 'age of inquiry' has come," predicting that "the inquiries will grow louder year by year"; and in his *Path* Magazine, after a year of publication, he said in an editorial:

> For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any time or place, when we well know that even death itself is a part of the dream which we are weaving before our eyes?

"Tell the truth," Mr. Judge advises in "Iconoclasm Toward Illusions," adding, "but do not force it." He elaborated on this theme at the end of another article, "Cyclic Impression and Return and Our Evolution".

> Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people the way they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you, they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. . . . If these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the Theosophical philosophy is intended for.

An effort to give definition and scope to "the Theosophical philosophy" would meet with a certain frustration, were we confined to the statements made in H.P.B.'s early articles on the subject, printed in the first issue of the *Theosophist* (October, 1879). After detailing the many sources of the Wisdom Religion in the religious literature of antiquity, she wrote:

> With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is: with it all. But if asked what it believes in, the reply will be: *"As a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic inquiry. . . . Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma.

Ten years later, in *The Key to Theosophy,* another explanation was possible:

> What is meant by the Society having no tenets or doctrines of its own is, that no special doctrines or beliefs are *obligatory* on its members; but, of course, this applies only to the body as a whole. The Society, as you were told, is divided into an outer and an inner body. Those who belong to the latter have, of course, a philosophy, or—if you will so prefer it—a religious system of their own. . . . It was outlined a few years ago in the *Theosophist* and "Esoteric Buddhism," and may be found still more elaborated in the "Secret Doctrine." It is based on the oldest philosophy of the world, called the Wisdom-Religion or the Archaic Doctrine.

Then, in *Lucifer* for September, 1889, she declared: "With the present publication of the 'Key to Theosophy,' a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects,* there will remain no more pretexts for flinging at our heads fantastic accusations."

That it was with the spread of these teachings, so identified, that she was primarily and fundamentally concerned, is clear from other articles—"Philosophers and Philosophicules" and "Why I do Not Return to India." As to the work of promulgation, this is suggestively outlined in many places, but most completely in the closing pages of the *Key,* in her Messages to the American Theosophists assembled in convention, and in her article, "The Tidal Wave." Pertinent, however, to this work is her cautionary counsel, given in the article, "What Is Truth?":

> Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego,* or the indwelling SELF.

Here one recognizes the need for a deep sense of fitness, as well as what might be called "timing," in relation to the cycle. All that we read about the Theosophical Movement in the words of the

Founders discloses an unerring certainty in regard to the needs of the human race at this time, and displays incomparable educational skill in meeting those needs at various levels of discourse and activity. This example, found in great simplicity of practice in the work of William Q. Judge, was assimilated and absorbed by Robert Crosbie, as his letters and talks, published in *The Friendly Philosopher,* amply demonstrate. The crux of Mr. Crosbie's work lies in his full recognition of H.P.B. as the Teacher, and of what she recorded as Theosophy. Everything he did is based upon this.

The Enigma of Choice

The choice in human situations is almost never between a good and an evil, where both are plainly marked as such and the choice therefore made in all the certitude of reason; rather it is between rival goods, where one is bound to do some evil either way, and where the ultimate outcome and even—or most of all—our own motives are unclear to us. The terror of confronting oneself in such a situation is so great that most people panic and try to take cover under any universal rule that will apply, if only it will save them from the task of choosing themselves. Unfortunately, in a good many cases there is no such universal rule or recipe available, and the individual can do nothing but muddle through on his own and decide for himself. Life seems to have intended it this way, for no moral blueprint has ever been drawn up that covers all the situations for us beforehand so that we can be absolutely certain under which rule the situation comes. Such is the concreteness of existence that a situation may come under several rules at once, forcing us to choose *outside* any rule, and from *inside* ourselves.

—William Barrett

letters • questions • comment

A discussion of "Sleep and Dreams" raised the following question, which we refer to the editors: Might it be that a person can have a realistic dream in the present life that possibly had its genesis in a previous incarnation long anterior to this race cycle?

In order to set the question within the frame of reference suggested, we might note that virtually all that we are, at every level of our being, has its genesis in previous incarnations, howsoever near or remote. This is not to suggest, however, that the details of such beginnings are readily available to recall by the present personality; indeed, it is probable that these details are preserved in so subtle a record as to be inaccessible to the ordinary person. As Mr. Judge says in *The Ocean of Theosophy* (pp. 75-6):

> We forget the greater part of the occurrences of the years and days of this life, but no one would say for that reason we did not go through these years. They were lived, and we retain but little of the details in the brain, but the entire effect of them on the character is kept and made a part of ourselves. The whole mass of detail of a life is preserved in the inner man to be one day fully brought back to the conscious memory in some other life when we are perfected. And even now, imperfect as we are and little as we know, the experiments in hypnotism show that all the smallest details are registered in what is for the present known as the sub-conscious mind. The theosophical doctrine is that not a single one of these happenings is forgotten in fact, and at the end of life when the eyes are closed and those about say we are dead every thought and circumstance of life flash vividly into and across the mind.
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> Many persons do, however, remember that they have lived before. Poets have sung of this; children know it well, until the constant living in an atmosphere of unbelief drives the recollection from their minds for the present, but all are subject to the limitations imposed upon the Ego by the new brain in each life. This is why we are not able to keep the pictures of the past, whether of this life or the preceding ones. The brain is the instrument for the memory of the soul, and, being new in each life but with a certain capacity, the Ego is only able to use it for the

new life up to its capacity. That capacity will be fully availed of or the contrary, just according to the Ego's own desire and prior conduct, because such past living will have increased or diminished its power to overcome the forces of material existence.

By living according to the dictates of the soul the brain may at last be made porous to the soul's recollections; if the contrary sort of a life is led, then more and more will clouds obscure that reminiscence. But as the brain had no part in the life last lived, it is in general unable to remember. And this is a wise law, for we should be very miserable if the deeds and scenes of our former lives were not hidden from our view until by discipline we become able to bear a knowledge of them.

The question as posed, then, has as much to do with the power of recall as with the function of dreaming. What are the memories available to us now? Where do they reside? They reside in the skandhas, those mislaid aspects of ourselves which yet bear our imprint. Also, says H.P.B.:

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. . . . Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long forgotten events, scenes and persons. Something of what was seen, done, or thought by the Ego, impressed itself at that time on the physical brain, but was not brought into conscious waking memory, owing to some physical condition or obstacle.

Memory has no seat, no special organ of its own in the human brain, but has *seats* in every organ of the body. Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators of the various causes that led to the results, or, the direct recipients and participators of the latter.

The soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinctured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. (THEOSOPHY 17:498, 499, 500.)

Can we then spark these skandhas into temporary activity? Can we see these pictures in the astral light? Especially in dreams? Well——it is not *im*possible.

A great deal has been learned within the past few years about the process of dreaming. We know now that there are regular cycles of sleep (Lookout, December, 1966), that there are definite patterns of dreaming (June, 1961), and that dreaming is a creative process (March, 1965). It has also been ascertained that sights, sounds, odors, events, to which we paid scarcely any attention may be subsequently brought to mind within their total setting, and that pictures we barely glanced at may be seen in detail years later. So great, indeed, is our power of imagery that we may give form and content to what was originally but a vague psychic impression, or we may see ourselves as *participants* in events we only read or heard about.

It is this power of the soul to seize upon the impressions of *this* lifetime, regroup them, and present them in dreams that should make us hesitant to assume that a dream—for example, one that shows us in Grecian costume standing by the Acropolis or chatting in the agora with Socrates—is a memory of a former life. This may or may not be the case. The point is, does it give us any deeper insight into ourselves, into our hidden desires, our unconscious motivations? If it does, then *this* is the reality; and it is almost a waste of time to speculate about the dream's origin.

All that we have been, we are now. Our character embodies our spiritual memory, available to us through reminiscence; our talents (and genius when it occurs) represent Egoic memory, remembrance. Further:

> The real physical body of man during an incarnation consists, not of some one hundred and fifty pounds of matter enclosed in a neatly delimited form, but of some thirty or forty tons of material distributed in earth, air, fire and water in all parts of the globe's surface where he has been or is to be. *His real body through the Manvantara consists of the entire physical planet.* The reader will note that in thus introducing the time element, we imply that the true form of man has as solid an extension in time as in space. We do this advisedly; no effect arises without a cause, no connection without a previous connection, and so every man at entry into birth finds himself bound by subtle threads—call them "magnetic" if you will—to every particle of matter which he is to touch during that life; and so for the whole Manvantara. None of these can he escape, they are as much himself as those he presently sees, feels, and dominates in his own body—so-called. . . . They are picked up again, on the physical plane first through bodies of his new parents who

> now own them for the time being, and later on by the process, not usually considered "occult," of eating. On the vital plane, his selection will be determined by his mode of living; on the passional, by the control or lack thereof of his feelings; on the mental, by his way of thought. Many of them, returned at last, may have escaped his grasp for æons past. ("Memory of Past Lives," THEOSOPHY 14: 556.)

With such a heritage, how is it possible to put limitations on the Ego's ability to draw on its infinite variety of experiences? Yet, we should be wary of mistaking the soul's power of imagery in dreams for egoic memory. Only the Adepts have Egoic memory; and They, we are told, do not dream.

A NECESSARY CONDITION

Not the power to remember, but its very opposite, the power to forget, is a necessary condition of our existence. If the lore of the transmigration of souls is a true one, then these, between their exchange of bodies, must pass through the sea of forgetfulness. According to the Jewish view we make the transition under the overlordship of the Angel of Forgetfulness. But it sometimes happens that the Angel of Forgetfulness himself forgets to remove from our memories the records of the former world; and then our senses are haunted by fragmentary recollections of another life. They drift like torn clouds above the hills and valleys of the mind, and weave themselves into the incidents of our current existence. . . . Then the effect is exactly the same as when, listening to a concert broadcast through the air, we suddenly hear a strange voice break in, carried from afar on another ether-wave and charged with another melody.

—SHOLEM ASCH

THE WISDOM RELIGION

The Mysteries II

ONE need not go very deep into the literature of the Orientalists to become convinced that in most cases they do not even suspect that in the arcane philosophy of India there are depths which they have not sounded, and *cannot* sound, for they pass on without perceiving them. There is a pervading tone of conscious superiority, a ring of contempt in the treatment of Hindu metaphysics, as though the European mind is alone enlightened enough to polish the rough diamond of the old Sanscrit writers, and separate right from wrong for the benefit of their descendants. We see them disputing over the external forms of expression without a conception of the great vital truths these hide from the profane view.

"As a rule, the Brahmans," says Jacolliot, "rarely go beyond the class of *grihasta* [priests of the vulgar castes] and *purahita* [exorcisers, divines, prophets, and evocators of spirits]. And yet, we shall see . . . once that we have touched upon the question and study of manifestations and phenomena, that these initiates of the *first* degree (the lowest) attribute to themselves, and in appearance possess faculties developed to a degree which has never been equalled in Europe. As to the initiates of the second and especially of the third category, they pretend to be enabled to ignore time, space, and to command life and death."

Such initiates as these M. Jacolliot *did not meet;* for, as he says himself, they only appear on the most solemn occasions, and when the faith of the multitudes has to be strengthened by phenomena of a superior order. "They are never seen, either in the neighborhood of, or even inside the temples, except at the grand quinquennial festival of the fire. On that occasion, they appear about the middle of the night, on a platform erected in the centre of the sacred lake, like so many phantoms, and by their conjurations they illumine the space. A fiery column of light ascends from around them, rushing

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Note.—This series began in the November, 1966, issue. The material in this section is from *Isis* II, 102-3; 108-17.

from earth to heaven. Unfamiliar sounds vibrate through the air, and five or six hundred thousand Hindus, gathered from every part of India to contemplate these demigods, throw themselves with their faces buried in the dust, invoking the souls of their ancestors."

Bearing in mind that the Christian fathers have always claimed for themselves and their saints the name of "friends of God," and knowing that they borrowed this expression, with many others, from the technology of the Pagan temples, it is but natural to expect them to show an evil temper whenever alluding to these rites. Ignorant, as a rule, and having had biographers as ignorant as themselves, we could not well expect them to find in the accounts of their beatific visions a descriptive beauty such as we find in the Pagan classics. Whether the visions and objective phenomena claimed by both the fathers of the desert and the hierophants of the sanctuary are to be discredited, or accepted as facts, the splendid imagery employed by Proclus and Apuleius in narrating the small portion of the final initiation that they dared reveal, throws completely into the shade the plagiaristic tales of the Christian ascetics, faithful *copies* though they were intended to be. The story of the temptation of St. Anthony in the desert by the female demon, is a parody upon the preliminary trials of the neophyte during the *Mikra,* or minor Mysteries of Agræ—those rites at the thought of which Clemens railed so bitterly, and which represented the bereaved Demeter in search of her child, and her good-natured hostess Baubo.

Taylor devoted his whole useful life to the search after such old manuscripts as would enable him to have his own speculations concerning several obscure rites in the Mysteries corroborated by writers who had been initiated themselves. It is with full confidence in the assertions of various classical writers that we say that ridiculous, perhaps licentious in some cases, as may appear ancient worship to the modern critic, it ought not to have so appeared to the Christians. During the medieval ages, and even later, they accepted pretty nearly the same without understanding the secret import of its rites, and quite satisfied with the obscure and rather fantastic interpretations of their clergy, who accepted the exterior form and distorted the inner meaning. We are ready to concede, in full justice, that centuries have passed since the great majority of the Christian clergy, who *are not allowed to pry into God's mysteries nor seek to explain* that which the Church has once accepted and established, have had the remotest idea of their symbolism, whether in its exo-

teric or esoteric meaning. Not so with the head of the Church and its highest dignitaries. And if we fully agree with Inman that it is "difficult to believe that the ecclesiastics who sanctioned the publication of such prints[1] could have been as ignorant as modern ritualists," we are not at all prepared to believe with the same author "that the latter, if they knew the real meaning of the symbols commonly used by the Roman Church, would *not* have adopted them."

To eliminate what is plainly derived from the sex and nature worship of the ancient heathens, would be equivalent to pulling down the whole Roman Catholic image-worship—the *Madonna* element —and reforming the faith to Protestantism. The enforcement of the late dogma of the Immaculation was prompted by this very secret reason. The science of symbology was making too rapid progress. Blind faith in the Pope's infallibility and in the immaculate nature of the Virgin and *of her ancestral female lineage to a certain remove* could alone save the Church from the indiscreet revelations of science.

To think for one moment that any of the popes, cardinals, or other high dignitaries "were not aware" from the first to the last of the external meanings of their symbols, is to do injustice to their great learning and their spirit of Machiavellism. It is to forget that the emissaries of Rome will never be stopped by any difficulty which can be skirted by the employment of Jesuitical artifice.

There was not a Christian Father who could have been ignorant of these symbols in their physical meaning: for it is in this latter aspect that they were abandoned to the ignorant rabble. Moreover, they all had as good reasons to suspect the occult symbolism contained in these images; although as none of them—Paul excepted, perhaps—had been initiated they could know nothing whatever about the nature of the final rites. Any person revealing these mysteries was put to death, regardless of sex, nationality, or creed. A Christian father would no more be proof against *an accident* than a Pagan *Mysta*.

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[1] Illustrated figures "from an ancient Rosary of the blessed Virgin Mary, printed at Venice, 1524, with a license from the Inquisition." In the illustrations given by Dr. Inman the Virgin is represented in an Assyrian "grove," the *abomination in the eyes of the Lord*, according to the Bible prophets. "The book in question," says the author, "contains numerous figures, all resembling closely the Mesopotamian emblem of *Ishtar*. The presence of the woman *therein* identifies the two as symbolic of Isis, or *la nature;* and a man bowing down in adoration thereof shows the same idea as is depicted in Assyrian sculptures, where males offer to the goddess *symbols* of *themselves*." (See *Ancient Pagan and Modern Christian Symbolism*, p. 91. Second edition. J. W. Bouton, publisher, New York.)

If during the *Aporreta* or preliminary arcanes, there were some practices which might have shocked the pudicity of a Christian convert—though we doubt the sincerity of such statements—their mystical symbolism was all sufficient to relieve the performance of any charge of licentiousness. Even the episode of the Matron Baubo—whose rather eccentric method of consolation was immortalized in the minor Mysteries—is explained by impartial mystagogues quite naturally. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter, "Blessed is he who hath seen those *common concerns* of the underworld; he knows both the end of life and its divine origin from Jupiter," says Pindar. Taylor shows, on the authority of more than one initiate, that the "dramatic performances of the Lesser Mysteries were designed by their founders, to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body."

The body is the sepulchre, the prison of the soul, and many Christian Fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and of many Brahmanists too. When Plotinus remarks that "when the soul has descended into generation (from its *half*-divine condition) she partakes of evil, and is carried a great way into a state the opposite of her first purity and integrity, to be entirely merged in which is nothing more than to fall into dark mire"; he only repeats the teachings of Gautama Buddha. If we have to believe the ancient initiates at all, we must accept their interpretation of the symbols. And if, moreover, we find them perfectly coinciding with the teachings of the greatest philosophers and that which we know symbolizes the same meaning in the modern Mysteries in the East, we must believe them to be right.

If Demeter was considered the intellectual soul, or rather the *Astral* soul, half emanation from the spirit and half tainted with matter through a succession of spiritual evolutions—we may readily understand what is meant by the Matron Baubo, the Enchantress,

who before she succeeds in reconciling the soul—Demeter, to its new position, finds herself obliged to assume the sexual forms of an infant. Baubo is *matter,* the physical body; and the intellectual, as yet pure astral soul can be ensnared into its new terrestrial prison but by the display of innocent babyhood. Until then, doomed to her fate, Demeter, or *Magna-mater,* the Soul, wonders and hesitates and suffers; but once having partaken of the magic potion prepared by Baubo, she forgets her sorrows; for a certain time she parts with that consciousness of higher intellect that she was possessed of before entering the body of a child. Thenceforth she must seek to rejoin it again; and when the age of reason arrives for the child, the struggle—forgotten for a few years of infancy—begins again. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of those two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and—if it has begotten abuse—of the dissolution of the earthly body being followed by death of the astral body, which thus is prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystæ; initiated before death of the body into the divine truths of the after life. Demi-gods below, and GODS above.

Such was the chief object of the Mysteries represented as diabolical by theology, and ridiculed by modern symbologists. To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest degree, become an hierophant and then impart to others under the same conditions of earthly discipline, is to cast an imputation of falsehood and lunacy upon a number of the best, purest, and most learned men of antiquity and of the middle ages. What the hierophant was allowed to see at the last hour is hardly hinted at by them. And yet Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed their reality.

Whether in the "inner temple," or through the study of theurgy carried on privately, or by the sole exertion of a whole life of spiritual labor, they all obtained the practical proof of such divine possibilities for man fighting his battle with life on earth to win a life in the eternity. What the last *epopteia* was is alluded to by Plato in *Phædrus* (64); ". . . being initiated in those *Mysteries,* which it is lawful to call the most blessed of all mysteries . . . we were freed

from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation,* we became *spectators* of entire, simple, immovable, and *blessed visions,* resident in a pure light." This sentence shows that they saw *visions,* gods, spirits. As Taylor correctly observes, from all such passages in the works of the initiates it may be inferred, "that the most sublime part of the *epopteia* . . . consisted in beholding the gods themselves invested with a resplendent light," or highest planetary spirits. The statement of Proclus upon this subject is unequivocal: "In all the initiations and mysteries, the gods exhibit many forms of themselves, and appear in *a variety of shapes,* and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according *to a human form,* and sometimes it proceeds into a different shape."

"Whatever is *on earth is the resemblance and* SHADOW *of something that is in the sphere,* while that resplendent thing (the prototype of the soul-spirit) remaineth in *unchangeable* condition, it is well also with its shadow. But when the *resplendent one* removeth far from its shadow life removeth from the latter to a distance. And yet, that very light is the shadow of something still more resplendent than itself." Thus speaks *Desatir,* the Persian *Book of Shet,* thereby showing its identity of esoteric doctrines with those of the Greek philosophers.

The second statement of Plato confirms our belief that the Mysteries of the ancients were identical with the Initiations, as practiced now among the Buddhists and the Hindu adepts. The highest visions, the most *truthful,* are produced, not through *natural* ecstatics or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers. The Mystæ were brought into close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says, "we were ourselves pure and immaculate, being liberated from this *surrounding vestment,* which we denominate body, and to which we are now bound like an oyster to its shell."

So the doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees. Many are the fakirs, who, though pure, and honest, and self-devoted, have yet never seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last

initiation. It is in the presence of his instructor, the guru, and just before the *vatou*-fakir is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation; for it is the supreme mystery of the holy syllable. The AUM contains the evocation of the Vedic triad, the *Trimurti* Brahma, Vishnu, Siva, say the Orientalists; it contains the evocation of *something more real and objective than this triune abstraction*—we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior, gross body, the husk not even being taken in consideration in this human trinity.[2] It is, when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian *Desatir,* of the "Resplendent one"; in the Greek philosopher-initiates, of the Augoeides—the self-shining "blessed vision resident in the pure light"; in Porphyry, that Plotinus was united to his "god" six times during his lifetime; and so on.

"In ancient India, the mystery of the triad, known but to the initiates, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati.

Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss, is in India divided into three categories. Under the spiritual training of a guru or sannyâsi, the vatou (disciple or neophyte) begins *to feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the

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[2] The body of man—his coat of skin—is an inert mass of matter, *per se;* it is but the *sentient* living body within the man that is considered as the man's body proper, and it is that which, together with the fontal soul or purely astral body, directly connected with the immortal spirit, constitutes the trinity of man.

bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere!

To this subjective consciousness, which is the *first* degree, is, after a time, added that of clairaudience. This is the *second* degree or stage of development. The sensitive—when not naturally made so by psychological training—now audibly hears, but is still unable to discern; and is incapable of verifying his impressions, and one who is unprotected the tricky powers of the air but too often delude with semblances of voices and speech. But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutná* into the atmosphere of the vatou, consecrated to the pure, human, and celestial Pitris.

The *third* degree is that when the fakir or any other candidate both feels, hears, and sees; and when he can at will produce the *reflections* of the Pitris on the mirror of astral light. All depends upon his psychological and mesmeric powers, which are always proportionate to the intensity of his *will*. But the fakir will never control the Akasa, the spiritual life-principle, the omnipotent agent of every phenomenon, in the same degree as an adept of the third and highest initiation. And the phenomena produced by the will of the latter do not generally run the market-places for the satisfaction of open-mouthed investigators.

The unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit; such are the principal articles of faith of the Wisdom-religion, and the ground work of Vedaism, Buddhism, Parsism, and such we find to have been even that of the ancient Osirism, when we, after abandoning the popular sun-god to the materialism of the rabble, confine our attention to the *Books of Hermes,* the thrice-great.

"The THOUGHT concealed as yet the world in silence and darkness. . . . Then the Lord who exists through Himself, and *who is not to be divulged to the external senses of man,* dissipated darkness, and manifested the perceptible world."

"He that can be perceived only by the spirit, that escapes the organs of sense, who is without visible parts, eternal, the soul of all beings, that none can comprehend, displayed His own splendor" (*Manu,* book i., slokas, 6-7).

Such is the ideal of the Supreme in the mind of every Hindu philosopher.

"Of all the duties, the principal one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, *for it alone confers on man immortality*" (*Manu,* book xii., sloka 85).

And our scientists talk of the Nirvana of Buddha and the Moksha of Brahma as of a complete annihilation! It is thus that the following verse is interpreted by some materialists.

"The man who recognizes the *Supreme Soul,* in his own soul, as well as in that of all creatures, and who is equally just to all (whether man or animals) obtains the happiest of all fates, that to be finally *absorbed* in the bosom of Brahma" (*Manu,* book xii., sloka 125).

The doctrine of the Moksha and the Nirvana, as understood by the school of Max Müller, can never bear confronting with numerous texts that can be found, if required, as a final refutation. There are sculptures in many pagodas which contradict, point-blank, the imputation. Ask a Brahman to explain Moksha, address yourself to an educated Buddhist and pray him to define for you the meaning of Nirvana. Both will answer you that in every one of these religions Nirvana represents the dogma of the spirit's immortality. That, to reach the Nirvana means absorption into the great universal soul, the latter representing a *state,* not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. That a spirit reaching such a state becomes a *part* of the integral *whole*. but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modifications of form; for form pertains to matter, and the state of *Nirvana* implies a complete purification or a final riddance from even the most sublimated particle of matter.

BEYOND NIRVANA

The Principle before all principles is no doubt the first principle of the universe, but not as immanent: immanence is not for primal sources but for engendering secondaries; that which stands as primal source of everything is not a thing but is distinct from all things; it is not, then, a member of the total but earlier than all, earlier, thus, than the Intellectual-Principle—which in fact envelopes the entire train of things.

—PLOTINUS

YOUTH FORUM

For several months Youth Forum has discussed various forms of education. Each article has ended with the optimistic suggestion that no matter what the content of one's education, the core of all learning must reflect what the student is himself—an awakening of his veiled potential. But are there not times when it is advisable, indeed necessary, that a person be told what to study, or what is best for him to learn?

Undoubtedly there are such times. When we are sick and in need of special cures, we are told what to do by a doctor; or if technical training in a manual skill or craft is needed, only a specialist in that field can tell you what to study. But there is a scale of diminishing returns from this kind of help, as learning becomes more and more a product of the mind. If a person needs help in some mechanical problem, we give it to him; if a child needs disciplining, then we discipline him. However, we hardly expect anyone to write poetry, paint artfully, or develop into a resourceful student because someone *told* him what to do. If one is persuaded that there *must* be some facet of another's life where manipulating his environment, persuasive argument, or moral certainty is the best guide to a richer, fuller existence, then we have sufficient examples to illustrate the effects of this belief. Look at the problems of large universities to see what educational administrators are faced with in their attempts to organize and pattern the spirit of free students and teachers; or visit Watts or Harlem and see what conditions the custodians of a community's health and welfare have allowed to exist in the face of mounting community dissatisfaction and pressure. And even if ideal conditions could be defined—not to say established—one wonders about the quality of human beings who would be willing to delegate total responsibility for their environment to others. William James experienced this latter condition at the "famous Assembly Grounds on the borders of Chautauqua Lake":

> The moment one treads that sacred enclosure, one feels one's self in an atmosphere of success. Sobriety and industry, intelligence and goodness, orderliness and ideality, prosperity and cheerfulness, pervade the air. You have a first-class college in full blast. You have magnificent music—a chorus of seven hundred voices, with possibly the most perfect open-air auditorium in the world. You have kindergartens and model secondary schools. You have culture, you have kindness, you have cheapness, you have equality, you have the best fruits of what mankind has fought and bled and striven for under the name of civilization for centuries. You have, in short, a foretaste of what human society might be, were it all in the light, with no suffering and no dark corners.
>
> I went in from curiosity for a day. I stayed for a week, held spell-bound by the charm and ease of everything, by the middle-class paradise, without a sin, without a victim, without a blot, without a tear.

Here, in a setting of realized Utopian dreams, was a "perfect environment." What could be wrong with it? James, for one, found several things:

> And yet what was my own astonishment, on emerging into the dark and wicked world again, to catch myself quite unexpectedly and involuntarily saying: "Ouf! what a relief!" Now for something primordial and savage, even though it were as bad as an Armenian massacre, to set the balance straight again. This order is too tame, this culture too second-rate, this goodness too uninspiring. This human drama without a villain or a pang; this community so refined that ice-cream soda-water is the utmost offering it can make to the brute animal in man; this city simmering in the tepid lakeside sun; this atrocious harmlessness of all things,—I cannot abide with them. Let me take my chances again in the big outside worldly wilderness with all its sins and sufferings. There are the heights and depths, the precipices and the steep ideals, the gleams of the awful and the infinite: and there is more hope and help a thousand times than in this dead level and quintessence of every mediocrity.

But there *are* good uses of authority, and they *may* be proper expedients in some instances. Abraham Maslow writes of the occasional need for "authoritarian" control:

> The authoritarian students preferred and required and functioned best under an authoritarian teacher. Any other kind of teacher was regarded as not quite a real teacher, and was taken advantage of, couldn't keep control, etc. . . . I have found whenever I ran across authoritarian students that the best thing for me to do was to break their backs immediately, that is, to

> affirm my authority immediately, to make them jump, even to clout them on the head in some way that would show very clearly who was boss in the situation. Once this was accepted, *then* and only then could I become slowly an American and teach them that it is possible for a boss, a strong man, a man with a fist, to be kind, gentle, permissive, trusting, and so on. And there's no question about it, that if the authoritarian disease has not gone too far, this kind of management will actually change the world outlook and the character of these people and reform them, at least some of them, over toward becoming democratic rather than authoritarian.

Men of Maslow's stature and insight are not about to institutionalize fear as a classroom tool; nor could we suppose that *any* technique or practice ever gains with them the status of a permanent student-teacher relationship. Such men sense when it is appropriate to let go of all pedagogic crutches and discuss freely with their students the problems confronting them.

What then is to be done with those students who just are not capable of managing or determining their own education? Since this might apply to a majority of high school and college students, it raises a considerable problem. You cannot, of course, argue this question to any satisfactory conclusion. Perhaps we have never thought about the extent to which young people may be capable of defining the direction of their education; perhaps we have never tried to depend on them; and perhaps they would fail. But what is failure here? A bad grade? A poor start?

How else, except by trying and by risking failure, will a student learn what he is able to do, or who he really is? All that a teacher can do, without infringing on the integrity of another, is to show the maps with which he has charted his own abyss of untried dreams. Philosophy, literature and history represent the accumulated records of *other* people's ideas and experience. This, as our original question says, is the realm of veiled human potential.

on the lookout

More on Atlantis

In the *Saturday Review* (Nov. 5, 1966), John Lear reviews at some length Prof. Galanopoulos's theory about the sinking of a portion of Atlantis in the Aegean Sea. (See Lookout for November, 1966.) Mr. Lear first gives Plato's story of Atlantis (recounted in the *Timæus*), ascribed to Solon, Archon of Athens, who sojourned in Egypt some two hundred years before Plato's time. Then, for contrast, the *SR* writer quotes the account in the *Critias*: "Let me begin by observing first of all that 9,000 was the sum of years which had elapsed since the war . . . I am going to describe. Of the combatants on the one side, the city of Athens was reported to have been the ruler and leader throughout the war; the combatants on the other side were led by the kings of the island of Atlantis, which . . . was . . . afterwards sunk by an earthquake." Mr. Lear comments:

> Now a curious paradox is noticeable in the text just cited. Whereas the speaker in Plato's dialogue insists that the sunken island lay in the Atlantic Ocean, two of the main characters associated with Atlantis in the dialogue—the god Poseidon (Neptune) and the mythical hero Heracles (Hercules)—were celebrated only in the Aegean Sea, bordered on the north by the Greek mainland and on the south by the island of Crete.
>
> Is there in the Aegean an island that long ago dropped into the sea?

Facts and Conjecture

Preparing for a tentatively affirmative answer, Mr. Lear draws on a paper (1955) by Dr. Heezen, of the Lamont Geological Observatory, and Dragoslav Ninkovich, of the Colston Research Society. Samplings from the bottom of the Mediterranean Sea, they said, indicated that there had been a large volcanic eruption about 25,000 years ago, and a lesser one around 1400 B.C. These findings seemed to support Grecian lore, leading to Prof. Galanopoulos's first speculations. As Mr. Lear says:

> The greatest flood in the history of Greece is associated in the literature with a supposedly mythical character named Deu-

calion, father of Hellen, ancestor of the Hellenic race. As the ancients told it, Zeus, the chief god in charge of Mediterranean affairs at the time, got disgusted with human behavior and decided to drown everybody. Deucalion somehow divined Zeus's intent and built a boat. When the flood came, Deucalion simply went aboard the boat with his wife and drifted about for nine days until the water subsided.

Professor Galanopoulos, being thoroughly Greek, knew mythology as well as Plato's dialogues. He remembered that Deucalion was the son of Prometheus, a brother of Atlas. Atlas, according to Plato, was the first king of the lost island Atlantis. If the nephew of Atlas survived a great flood, it seemed logical to Professor Galanopoulos to wonder whether the flood might have been in any way related to the sudden sinking of Atlantis.

Professor Galanopoulos also remembered a small detail that most people overlook in Plato's story of Atlantis: the fate of a particular fountain on the Athenian Acropolis. Plato said that fountain stopped flowing after an earthquake that occurred when Atlantis disappeared in the sea. . . .

Suppose the island of Atlantis was really Santorini? What then? The stopping of the Acropolis fountain would have a logical explanation in fact, and so would the Deucalion flood.

Prof. Galanopoulos and the Time-span

Prof. Galanopoulos's explorations on the island of Santorini after the 1956 earthquake strengthened his belief that he was on the right track. He wrote: "The volcanic eruption [of 1400 B.C.], the collapse of the central part of the former island of Stronghyli, and the tsunami [tidal wave] which followed, for the first time open well the question of their bearing on the tale of Atlantis and the deluge of Deucalion. The exaggeration in the size of the island which vanished in the sea [Plato's island of Atlantis, that is], and in the time of the occurrence is quite a usual process due to eleven centuries which lapsed from the time of the collapse up to the epoch of Plato." Mr. Lear summarizes Prof. Galanopoulos's explanation of the discrepancy in time between Plato's account and the known facts:

Simply by dropping a zero from the time interval Plato had placed between the sinking of Atlantis and Solon's hearing of the tale, Professor Galanopoulos reduced an impossible 9,000-year span to the 900 years which actually divided the Minoan eruption of Santorini from the date of Solon's visit to Egypt.

From the scholarly point of view, this may seem an inexcusably arbitrary excuse. But the professor pointed out to me that the same sort of error must be compensated for today when-

ever an Englishman and an American talk in terms of billions. The American means a thousand millions, but the Briton means a million millions. The ancient Greeks had similar troubles in reading the glyphs of Egypt.

Professor Galanopoulos justifies dropping the zero because it corrected an error of space as well as an error of time in Plato's account of Atlantis. When adjusted downward to fit the new scale of measurement, the immense size of the plain Plato included in Atlantis came easily within the limits of the Aegean Sea. The professor reasons that Plato had to make a choice between rejecting Solon's story of Atlantis altogether or putting Atlantis in some body of water big enough to contain the island. Plato chose to believe Solon.

Another Possibility

The treatment of Prof. Galanopoulos's theory in *SR*, while showing an ingenious defense of Plato's Atlantis, calls for H.P.B.'s quite different explanation of the discrepancies, both of time and place, in Plato's accounts: Might it not be that Solon's Atlantis was indeed that part of the continent which lay in the Atlantic Ocean, and Plato's Atlantis (Poseidon) that portion of it which extended into the Aegean Sea? The following from *The Secret Doctrine* II (pp. 765, 767) is pertinent:

While Uranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune and others fought in the allegory for Atlantis, *which was the whole earth in the day of the Fourth Race*. (Our emphasis.) Poseidonis, or the (last) island of Atlantis . . . lasted till about 12,000 years ago! The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where "the gods were born"—*i.e.*, "incarnated." But it was after their fourth incarnation that they became, for the first time, human Kings and rulers.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and was known since the first men were instructed by the *divine* masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the Great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

> Thus, in the Timæus and Critias, Plato says, that the plain surrounding the city was itself surrounded by mountain chains. . . . And the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other. . . . They surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.
>
> Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the *"plain* around the city" alone. Obviously, one set of statements refers to the great continent, and the other to its last remnant—Plato's island.

The Sciences and the Humanities Conjoin

Quite possibly, evidence will eventually be uncovered that will raise Atlantis from the realm of "fiction" into that of generally accepted fact. Mr. Lear concludes:

> Rarely is it possible to focus disparate scientific specialties sharply on a common objective as can be done with the Santorini volcano as a research target. Seldom are the sciences and the humanities equally concerned with a project as deeply as they are in the historical consequences of the great Santorini explosion.

But while the small island of Santorini may indeed have once been part of Atlantis—"Atlantis," it is said, "was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived" (*Five Years of Theosophy,* p. 339)—the date of 11,000 or 12,000 years ago for the destruction of the last portion of Atlantis, called Poseidonis, is so clearly stated by H.P.B. that we may rest assured that it was not the Santorini, destroyed in 1400 B.C., according to the calculations reported by Prof. Galanopoulos. From what is said in *The Secret Doctrine* in various places, it may be difficult indeed to square precisely the reports of Plato with what is now regarded as scientific evidence. Plato wrote with other intentions. After providing some details about the identity and movements of the late fourth and early fifth races, H.P.B. says (II, 760):

> All that which precedes was known to Plato, and to many others. But as no initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one

comparatively small island. . . . But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.

Hypnotism Branches Out

"The ancient practice of hypnosis is being used increasingly and in some relatively new areas," reports the *Wall Street Journal* for Sept. 27, 1966. The new areas referred to are in the business world —particularly in sales. Hypnotechnicians (so called because they are usually neither doctors nor psychologists) maintain that "the subjects are bestowed with greater powers of concentration, improved memories, self-confidence before large groups, the secret of how to relax and new motivation to break 'cold call reluctance,' an occupational disease that hits some salesmen who have been spurned on too many doorsteps"; and their clientele, they assert, is largely made up of executives, salesmen, stockbrokers, and other businessmen. As one hypnotechnician explained:

> Competition is so heavy in business today that some small companies believe that by using hypnosis they can gain advantages over the larger ones. Small companies with limited means are finding that this is an inexpensive means to keep their salesmen enthusiastic.

As an example, the *Journal* reports that the president of Creditors Service of L.A., who is himself undergoing sessions in hypnosis, spells out the financial advantages in these terms: "It costs me $6,000 to $10,000 to train and educate a sales person. For the nominal cost of about $300 to $500, a salesperson could be indoctrinated into the nuances of the business through hypnotic training."

Unheeded Warnings

The improper use of hypnotism was foreseen by H. P. Blavatsky, who wrote in her Third Message to the American Theosophists:

> Already these so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money-getting having been allowed to creep in, the one-time "healer" may be insensibly led on to use his power to acquire wealth or some other object of his desire.
>
> This is one of the dangers of the new cycle, *aggravated enormously* by the pressure of competition and the struggle for existence. (*Five Messages*, pp. 25-26—our italics.)

And in her Second Message (*ibid.*, pp. 14-15) she cautioned:

"The experiments made in Hypnotism and Mesmerism are experiments of unconscious, when not of conscious Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction."

Contemporary psychiatrists also warn that problems arise in hypnosis that even the best-intentioned and most technically competent hypnotechnician is ill-equipped to deal with. Dr. Harold Rosen, a Baltimore psychiatrist, cautions that a person seeking relief of worries through hypnosis may actually have psychotic problems. He cited a recent case of a man who received suggestions from a hypnotechnician that "he would be filled with well-being and wouldn't feel inadequate." By the time this man came to Dr. Rosen's attention, "he thought he was God."

Astral Projection

E. E. Bernard, a psychologist of North Carolina State University, believes that many people can project the mind from the body, says an AP dispatch in the Richmond *News Leader,* Sept. 15, 1966. Dr. Bernard explains that "the mind may remain in the same room as the body or be projected thousands of miles, and the separation may last from a few seconds to a few hours." He finds that those who have experienced the mind-body separation only once or twice are likely to be "afraid and worried," but more experienced subjects are said to be able to "turn this on and off and control the destination of their minds." Dr. Bernard speaks as if astral projection were some sort of parlor trick that can be learned with comparatively little effort. But it is not all that easy. Mr. Judge stresses the intricacy of the process in "Culture of Concentration" (THEOSOPHY 50:13-14):

> This inner being [astral man] is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error

in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly.

Dangers Involved

Dr. Bernard, who claims to have experienced "astral projection," says that such evidence as he has gathered indicates that the practice "causes no harm to the individual." Theosophists will doubtless consider this a questionable deduction from insufficient evidence. For example, in discussing a case of astral projection in *Letters* (pp. 81-3), Mr. Judge points out:

An illustration will show the dangers. Take the case of one who determines to leave the body merely to go to another who is admired by him, or whom he desires to see. This other, however, is protected by high motives and great purity. The first is mixed in motive in waking life, but as soon as the disengaged state comes on, the motive is changed into a mere will or curiosity to see the second. . . . The elementals and other guardians of the second protect that soul, and hurl vague horrors at the first, who, if he is not a skilled black magician is—

a) Either merely pushed back into the body, or

b) Is assailed with fears that prevent him from finding or entering his body, and that may be occupied by an elementary, good, bad or indifferent, and his friends say he waked up suddenly insane!

Motive is then the main point. . . .

Moral Issues

Although Dr. Bernard gives a passing nod to moral responsibility when he says "our objective is to find how to produce this phenomenon, how to control it and how to put it to our most beneficial use," a previous statement carries a much greater impact and suggests a very dark aspect:

> I believe that man has the ability to perform this phenomenon. If he can be taught to project and to control, the prospects are staggering. Imagine the value this would be to our nation, particularly in spy work where the unseen could observe and later report.

This is certainly illogical, even if its moral obtuseness is not clearly evident, for if "we" can learn to spy astrally there is nothing to prevent "the others" from doing the same. Mr. Judge writes directly on this point in the *Ocean* (p. 140):

> When it is desired to look into the mind and catch the thoughts of another and the pictures all around him of all he has thought and looked at, the Adept's inner sight and hearing are directed to the mind to be seen, when at once all is visible. But, as said before, only a rogue would do this, and the Adepts do not do it except in strictly authorized cases. The modern man sees no misdemeanor in looking into the secrets of another by means of this power, but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets. If he proceeds . . . he must take the consequences of this sort of burglary. For nature has her laws and her policemen, and if we commit felonies in the Astral world the great Law . . . will execute the penalty, no matter how long we wait, even if it be for ten thousand years.

A Message to Theosophists

Is, perhaps, the use of psychic powers for personal aggrandizement and national expediency to form the crest of the twentieth century "wave of psychism"? If so, Theosophists have their work set out for them, following the lines laid down by H.P.B. in her *Five Messages*:

> Your position as the forerunners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil. . . .
>
> The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. (Pp. 29, 26.)

It is by spreading the ethics of Theosophy and the doctrines of karma and reincarnation that we may help "save the coming races," and thus "receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves."

Scientist Speculates on Life After Death

What a writer in the Chicago *Daily News* (Sept. 10, 1966) calls "far-out ideas on eternal life" have been suggested by Brian H. Kaye, of the fine particles section of the Illinois Institute of Technology Research. Dr. Kaye is quoted:

> As I thought over the question of life on other planets it did not bother me. Perhaps extraterrestrial personalities and cultures were part of the thrill of eternal life. I see no need to specify uniqueness to this planet of the type of existence I enjoy, nor do I find it hard to believe that there are other forms of existence in this universe which at present I cannot start to comprehend.

It begins to seem that science, having passed the borders of the hitherto unknown, is now approaching the occult! Intuitive scientists, particularly physicists, sense something "beyond" which their instruments and techniques cannot fathom. As H.P.B. says (*S.D.* I, 124): "Modern science is drawn more every day into the maëlstrom of Occultism; unconsciously, no doubt, still very sensibly."

Midsummer Rites at Stonehenge

Once again modern-day Druids have convened to "perform their annual rites," says the Los Angeles *Times* for June 23, 1966. It continues: "During this week of the year's longest days, the white-robed mystics, carrying symbolic roses and smoldering incense pots, circled and filed among the ruins of this mammoth celestial calendar erected some 3,700 years ago." (See Theosophy 53:216.) One of the Druids explained:

> The purpose of the ritual, called "Hailing of the light," is to honor the sun, the giver of all life and intelligence, which leads to wisdom. Our beliefs are compatible with all religions but a real Druid doesn't believe anything. He builds steadily on what he knows.
>
> "Let us proclaim our recognition to the universal majesty, to verity and to love infinite. All reverence to all that is noblest and best in mankind" [is the invocation constantly repeated].